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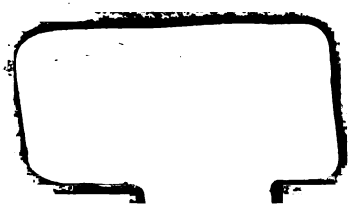

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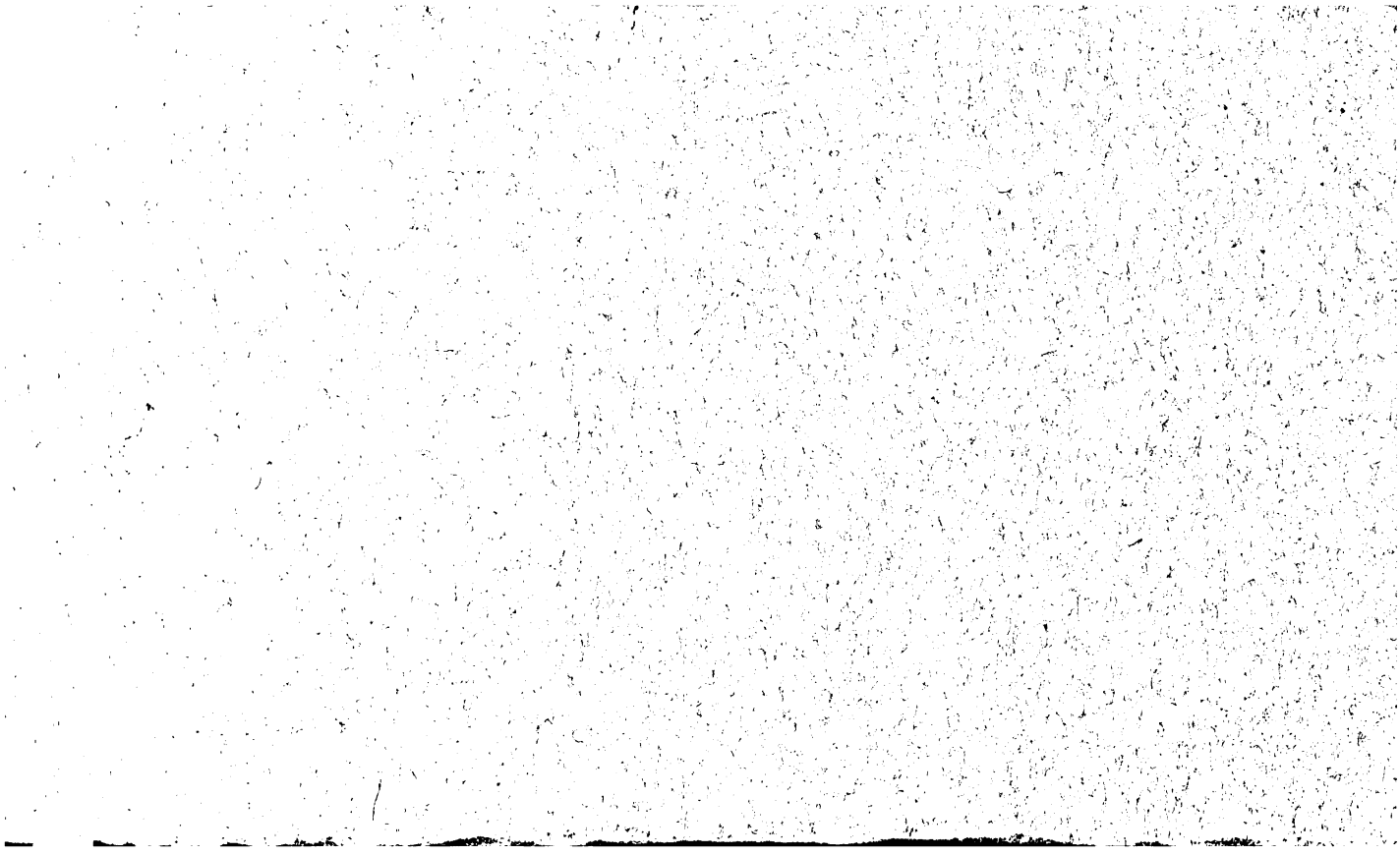

from the Author

396 Blue

MORMONISM:

ITS ORIGIN, DOCTRINES AND DANGERS.

REV. T. W. YOUNG, PASTOR
FIRST BAPTIST CHURCH, ANN ARBOR, MICHIGAN

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PREFATORY STATEMENT.

For a number of years I have been an interested student of Mormonism and have gathered many facts concerning it. On Dec. 17, 1899, I delivered two addresses on Mormonism in the church of which I am pastor. A large number who heard them, and many who did not hear them, have urged that they be published. In compliance with this demand I have rewritten and greatly enlarged them, and in the interest of truth and true religion send them forth to the public. I have used only reliable authority, and have verified all statements made, as far as possible. Reference is duly made to the sources of information, and can be verified by those inclined to doubt any statement. In order to save space I have used a system of abbreviations which is easily understood. I am indebted to Rev. N. S. Burton, D.D., for valuable suggestions and assistance in the preparation of the pamphlet.

Sincerely,

Jan. 30, 1900. T. W. YOUNG.

ABBREVIATIONS AND EXPLANATIONS.

McMHPUS = McMaster's History of the People of the United States, Vol. IV.

BHAC = Bacon's History of American Christianity.

McMHSM = McMillans Historical Sketch of Mormonism.

TOPM = Tucker's Origin and Progress of Mormonism.

HMU = Howe's Mormonism Unveiled.

PGP = Pearl of Great Price.

DC = Doctrine and Covenants.

ACAB = Appleton's Cyclopedia of American Biography, Vol. V, Art. Spalding, Rigdon and Smith.

SM = Spalding Memorial.

ScrM = Scribner's Magazine, Aug., 1880.

BM = Book of Mormon.

MWH = Magazine of Western History, Vol. IV.

PWDABM = Pratt's Work on the Divine Authority of the Book of Mormon.

MC = Mormon Catechism.

HJSMS = History of Joseph Smith in the Millennial Star.

DALBS = D. A. Leonard in Bibliotheca Sacra, Vol. 42.

PWp = Pratt's Works, paper.

BHRNWG = B. H. Robert's, New Witness for God.
JSJD = Joseph Smith in Journal of Discourses.
PKT = Pratt's Key to the Science of Theology.
BME = Book of Mormon, Ether.
BYJD = Brigham Young in Journal of Discourses.
AHCKC = Apostle H C Kimball, Conference.
TS = The Seer.
AOHRMS = Apostle Orson Hyde, Rocky Mountain Saints.
EYMRW = Eugene Young in Missionary Review of the World.
NECInd. = Rev. N. E. Clemenson in Independent.
EYInd. = Eugene Young in Independent.
MRW = Missionary Review of the World.
Ind. = Independent.
MEJInd. = Prof. M. E. Jones in Independent. March 3, 1898.
Pres.JMG = President J. M. Grant.
BYDN = Brigham Young in Deseret News.
OPJD = Orson Pratt in Journal of Discourses.
AGSJD = Apostle George Smith in Journal of Discourses.
AHCKJD = Apostle H. C. Kimball in Journal of Discourses.
MD = Mormon Doctrine.
BHREH = B. H. Roberts' Ecclesiastical History.
AJTJD = Apostle John Taylor in Journal of Discourses.
BYHW = Brigham Young in Harper's Weekly, Dec. 10, 1899.
NYCA = New York Christian Advocate, Jan. 11, 1900.

MORMONISM: ITS ORIGIN, DOCTRINE AND DANGERS.

The Origin of Mormonism.

Our Lord said that after his departure false prophets and false teachers would arise and lead many astray. Every succeeding generation has furnished a fulfilment of this prediction. In 1829 the English poet, Robert Southey, cast the horoscope of our western world in these memorable words: "The next Aaron Burr who seeks to carve a kingdom for himself out of the overgrown territories of the Union may discern that *fanaticism* is the most effective weapon with which ambition can arm itself; that the way for both is prepared by that immorality which the want of religion necessarily induces, and that *camp-meetings* may be very well directed to forward the designs of military prophets. Were there another Mohammed to arise, there is no part of the world where he would find more scope or fairer opportunity than in that part of the Anglo-American Union into which the older states continually discharge the restless part of their population, leaving laws and Gospel to overtake it, if they can, for in the march of modern civilization both are left behind." He did not know when he was uttering these words that in the very territory of which he was speaking, there was then another Mohammed

preparing another Koran to be published the following year.

For more than half a century the people of this country have laughed at the superstitions and pretentions of Mormonism and said, that as icebergs drift from northern seas into southern oceans and melt, so this absurd ecclesiasticism would certainly perish in the light of advancing civilization. This expectation has not been realized, for today it is one of the most troublesome and menacing problems thrust upon us for solution. Providence and politics have now brought us face to face with the issue.

The origin of Mormonism is entirely too recent to plead sanctity under the cover of obscurity. It was born a little too late to be permanently successful in its deceits. Lincoln said, "You could fool all the people sometime, and you could fool some people all the time, but you can never fool all the people all the time." The deceptions of Mormonism will dissolve in the light of information.

I.

The Time and The Tide.

The first half of the nineteenth century was marked by the most phenomenal expansion. Following the downfall of the Napoleonic Empire in France, there was an "era of good feeling" in this country, and "the pacification of Europe, the disbanding of the armies and navies, the enormous war taxes, and the general depression of trade and agri-

culture sent the middle classes of Europe, Ireland and Germany to our shores by thousands." The immigration up to 1820 was inconsiderable. But between 1820-29 the annual arrival of immigrants was nine thousand. During the next decade, 1830-1840, the annual arrival was thirty-five thousand. The English Parliament was called upon to do something to stop this "ruinous drain of the most useful part of the population of the United Kingdom." These multitudinous aliens were bound for the great western territories lying between the Alleghanies and the Mississippi river. The roads were thronged winter and summer "with flitting families from the eastern states." The exodus from the seaboard became alarming. It created a vacuum in the labor markets.

This stream of emigrants pouring down the western slope of the Alleghanies was for the most part ignorant, immoral, and irreligious. The religious societies of the East could not supply the demand for religious teachers and preachers in the new West. In 1815 two missionaries, Samuel J. Mills and John F. Schemerhorn, were sent to the West, and Mills reported that wherever they went the people were "in a state of spiritual darkness." In his opinion, he said, there were between the Alleghany Mountains and the Mississippi river not less than "seventy-six thousand families destitute of the Bible."

The preaching of itinerant missionaries and traveling evangelists was popular. Camp-meetings,

where people came from afar and dwelt in tents, became the order of the day. Great religious excitement prevailed. The ignorant people, when convicted of their sins, gave way to their emotions, and were seized with dancing, shouting, laughter, weeping, or violent jerking. Many who resisted the religious excitement became conspicuous infidels; and others giving way to it became religious fanatics. The godly ministers being few and transient, this uneducated piety soon wasted away, or else gave rise to strange and innumerable religious sects. The character and condition of the people presented an inviting field to any religious adventurer. In this period of immigration, ignorance, irreligion and excitable piety, there did arise such religious delusions as "Wingatism," "Followers of the True Christ," "Halcyons," "New Lights," "Adventism," "Spiritualism," "Mormonism" and many others. Some of them came to a speedy death, while others have perpetuated themselves till the present time by trading with the semblance of Christian truth. (McMHPUS,VolIV,p381,550; HBACp334).

II.

The Reputed Father of Mormonism.

THE origin of Mormonism is inseparably connected with Joseph Smith, Sidney Rigdon and Solomon Spalding. The reputed father, however, is Joseph Smith. He was born of poor, shiftless, and

dishonest parents in Sharon, Vt., in 1805, who were followers of the Wingate delusion. "By the use of an instrument which they called 'St. John's Rod,' the folowers of this imposter claimed to be able to discover gold, silver, currents of water under ground and medicinal roots and herbs, and so to cure all manner of diseases. Like the victims of all such delusions they banked with unlimited impudence upon the 'Lost Tribes of Israel,' and promised a gathering of the favored people of God, and a 'Latter-day Glory' far exceeding the glory of former days. The whole movement proved to be a scheme of a band of swindlers. Wingate, the leader, was arrested, but escaped from justice, and the movement came to an end" (McMHSMp6). Joseph was born at the height of this delusion. His parents moved from pillar to post, making a living in a precarious way. His mother was a fortune teller, and Joseph, the third of nine children, became an adept in Wingate's theology, and the tricks of his mother's trade. Early in his life this strolling family turned up in Palmyra, N. Y., where his father opened a "cake and beer shop" (TOPMp12). Both sire and son were considered by their neighbors to be "entirely destitute of moral character and addicted to vicious habits, and intemperate" (HMUp261). When about fifteen years old, he attended some religious meetings in the village, and his superficial nature drew him into the religious excitement common to the time. His religious inclinations and the vivid imagination of his untutored mind created for

him visions and dreams. He pretended to have received visits from an angel, who withheld him from joining any church, because they were all corrupt, and wrong in their faith. The true reason, no doubt, is that no church would receive him, for he was a disreputable character, wandering about the country professing to discover gold, silver and lost articles by means of a "seer stone," and searching for subterraneous streams of water with a divining switch. He also pretended to have revelations and visions, and to have received visits from John the Baptist, and the apostles Peter, James and John. It is hardly to be expected that any sensible church would receive such a questionable character. His pretended revelations and incredible experiences made him the butt of the communty, and he was nicknamed "Holy Joe, the White Hat Prophet." He finally left home to escape ridicule, and went, nobody knew where. Two years of the time, however, he worked as a teamster for W. H. Sabine, a lawyer at Onondaga Valley, N. Y., who was a brother of Mrs. Solomon Spalding.

After four years he was back at his old home in Palmyra. He tells us that the angel Maroni came into his room by night and filled it with a glorious light, read to him several chapters from the Bible, and afterward piloted him to a hill four miles from Palmyra. This hill he called Cumorah. It is now known as "Bible Hill," and is the property of Admiral Sampson. The angel brought him, so he tells us, to a large boulder, beneath which he showed

him a stone box containing golden plates. But he was forbidden to touch or to reveal them to anyone till the proper time should come. This was in 1823. In each September of the next four years the angel invited him to come to this spot on the hill, and he would show him the box. In 1827, however, the angel assisted him in removing the stone, and the stone box was placed in the hands of Joseph Smith. It contained a book eight inches long, seven inches wide and six inches thick. The leaves were of gold, and bound together by three golden rings. The writing was in Reformed Egyptian. Within the box was a pair of supernatural spectacles, crystals set in a silver bow. These he called Urim and Thummim, and when he put them on he was enabled to understand and translate the mysterious language. He was forbidden ever to show the golden plates to anyone, except those divinely pointed out to him to see them. Oliver Cowdery was selected to act as his scribe. And Joseph Smith concealed himself behind a bed-blanket stretched diagonally across his mother's kitchen and translated from the golden plates, while Oliver Cowdery, sitting on the opposite side, wrote down whatever was dictated. After three years of dictation and translation the work was completed. Smith claims that while he and Oliver Cowdery were in the woods praying "respecting baptism and the remission of sins," a messenger from heaven descended in a cloud of light and conferred upon them the Aaronic priesthood. Then at the angel's command they baptized each other, and

ordained each other to the priesthood. Thus they were given plenary power to organize true churches, administer their ordinances, and appoint their officers. This we find Joseph Smith doing in Manchester, N. Y., in 1830. This first church was organized with only six members, and for some mysterious reason only five of the eleven witnesses, who swore they had seen the golden plates, went into the organization (PGPp56-72).

The subsequent life of this latter-day prophet is briefly as follows: His own community at Palmyra and Manchester became disgusted with his incredible tales, and made it so uncomfortable for him, that with thirty of his followers he moved to Kirtland, O., which he intended to make the Zion of his new religion. The citizens of the place became so intensely disgusted with his shiftless, dishonest and immoral conduct that they drove him from the place. The Kirtland bank was a magnificent monument of his rascality. He crossed the Mississippi with a large company and settled in Jackson County, Mo., but their character, conduct and teaching were so thoroughly objectionable that the indignant citizens rose in arms against them and ejected them. The governor of the state had to send troops to protect life and property. In 1838 Joseph Smith was back in Illinois, founding the city of Nauvoo as the capital of the Mormon kingdom. He had himself elected mayor of the city, secured permission from the governor to organize the "Nauvoo Legion" with 1,500 members, and got himself elected lieutenant-

general. But wherever he went his licentious and immoral character clung to him, and repeatedly brought him into the clutches of the law. From 1842-4 he was thrown into jail nearly fifty times, charged with arson, treason, adultery, murder, and almost every crime known in the criminal code. Some of the gravest charges were brought against him by his once devoted, but now disgusted and seceding followers.

At the summit of his villainy he pretended, on July 12, 1843, to have been given a revelation authorizing himself and his followers to take "spiritual wives," to begin to form a harem. This same revelation threatened death, and eternal damnation to his wife, Emma Smith, if she made any objection to it (DC132:1-66). Intoxicated with his prosperity and popularity, he became defiant, reckless and lawless. Regardless of the rights of others, he appropriated the property of others, and wives "for spiritual purposes" at an impudent rate. He solicited the wives of Robt. D. Foster and Wm. Law to abandon their husbands and enter his harem. This revelation on plural wives created a division and secession among his followers, led by Foster and Law. They began to publish the *Nauvoo Expositor,* and in the first and only issue sixteen women made affidavits that Joseph Smith and Sidney Rigdon were guilty of moral impurity, and were seeking to establish a "spiritual wives" system, in other words, "free-loveism." The city government being under Smith's control, he had these men punished.

and their press destroyed. Things came to such a pitch that Governor Ford sent state troops to keep the peace. Smith finally submitted to arrest and was sent to Carthage jail. But the people, many of them his once blinded followers, could neither forgive nor forget his offensive life and unspeakable crimes. A mob of more than 200 assaulted the jail to bring the so-called prophet to summary justice, and in the *melee* he was shot and fell dead pierced by four bullets (ACAB vol. V. p 575).

This is the man, his character and career, who professed to be "the Seer, Revelator, and Prophet" of God. Rev. W. A. Stanton, D.D., pastor of the Shady Avenue Baptist Church, Pittsburg, Pa., says he has often heard his father-in-law, who knew Smith well, say that "he was a quick-witted, lazy, superstitious fellow who spent his time in digging for treasures and locating springs for wells with a divining rod." Mr. L. P. Moseley, now living at Fairport, N. Y., writes his daughter, Mrs. M. E. Cooley of Ann Arbor, Mich., Jan. 10, 1900: "I have often heard your uncle, Jeremiah Lyke, whose farm was just across the road from 'Bible Hill,' say that Joe Smith, whom he knew well, was a lazy, shiftless fellow, hunting and fishing day times, and at night pretending to dig for treasures in that hill in front of your uncle's. He pretended that they lost the treasure by speaking just as they were coming to it, but your uncle never for a moment thought that they ever found any treasure." I have yet to find anybody, or any book, not Mormon, that has a single good word

to say of Joseph Smith. He was one of the most disreputable and degenerate characters that appeared in that period of ignorance, irreligion and immigration. When God makes companions of devils, and reveals his truth to vicious and licentious men, then, but not till then, will it be possible to believe that Joseph Smith ever heard a voice or had a visitant from heaven.

III.

The Real Father of Mormonism.

Joseph Smith tells us in his fantastic fable about the finding of the "Golden Bible" that the angel Maroni guided him to the place of its concealment. Who was this angel? "Birds of a feather flock together," is a trite and true proverb. Near the village of Library, a few miles south of Pittsburg, on Feb. 19, 1793, Sidney Rigdon was born. He grew up in the community a bold, daring and imperious leader of the neighborhood youth. He was proud, ambitious, and excessively fond of preëminence and parade. He was disposed to rove about the country. It was the fashion of the day. The tide of people pushing westward, and the disappointed ones returning, encouraged a restless and discontented disposition. He lived for a while in Palmyra, N. Y., and was called "good for geeting up exciting articles." He is supposed to have lived also for a time in New Salem, O., at the time of Solomon Spalding's residence there, and was possibly one of

the company who heard Spalding's readings from his historical romance. When Solomon Spalding moved to Pittsburg in 1812, Sidney Rigdon soon followed him, and secured a position in the printing office of Robert Patterson (SMp237). In May, 1817, Sidney Rigdon is back at his old home at Library. May 31 he joined the Baptist church and was baptized by Rev. David Phillips. In his experience before the church he professed a good deal that was miraculous and incredible. He afterwards confessed to a Baptist deacon in Pittsburg that he "made up his experince in order to get into the church." From the first he was a distress to his pastor, and a disturber in the church. Mr. Phillips said of him, "As long as Rigdon lives he will be a curse to the church of Christ." He was a young man of fine native ability, full of "selfish vanity and fatuous ambition." He got himself licensed to preach on April 1, 1819. A few years later he is pastor of the Baptist church at Warren, O., where he was a popular preacher, and began to form a close friendship with Alexander Campbell, whose operations were then chiefly in Ohio and Pennsylvania.

For a short time in 1822 Alexander Campbell supplied the pulpit of the First Baptist church in Pittsburg, and persuaded the church to call Sidney Rigdon to become its pastor. He accepted the call, and began his work Jan. 28, 1822. Six months later he began boldly to proclaim strange and fantastical doctrines, such as: "Christians are under no

obligation to keep the moral law; that God might have given the Jews a better dispensation, if he had been disposed, and what he did for them only made them sevenfold more the children of hell; that a change of heart consists merely in a change of view and baptism; that there is no such thing as a religious experience; that saving faith is merely accepting the testimony given by the evangelists; and that it is wrong to use the Lord's prayer." Against these unscriptural fancies fifteen of his members rose in protest. He had them excluded from the church. They met and organized under the leadership of Rev. John Winter, a resident Baptist minister and school teacher. They appealed to the courts to regain possession of their church property. They gained their suit. Then Rigdon and his sympathizers became the excluded members. These immediately joined an independent congregation in the city that practiced immersion for the remission of sins, and was led by Walter Scott, another intimate friend of Alexander Campbell. Disappointed in his ambitious schemes for preëminenece and leadership among Pennsylvania Baptists, Rigdon moved back into Ohio, and continued to preach his new doctrines, to disturb and divide churches wherever he could get a hearing. He gathered about him a large following at Mentor, O.

Here now is a suspicious coincidence. In 1827, at New Lisbon, O., the Mahoning Baptist Association met. Alexander Campbell, Walter Scott and Sidney Rigdon were all present, either by prear-

rangement, or accident. Through Campbell's entreaties Rigdon was invited to preach on Sunday evening, Aug. 23, and Walter Scott was appointed associational missionary and succeeded, in less than a year, in disbanding the whole association. Rigdon's home at this time was in Kirtland, to which place Joseph Smith and his thirty followers moved three years later. Just thirty days after Rigdon preached at that association, Joseph Smith proclaimed the discovery of the "Golden Bible" near Manchester. Sidney Rigdon set out at once to visit Smith. He professed his faith in the new "find," and preached the first Mormon sermon in Palmyra, in which he displayed a marvellous familiarity with the new bible for a fresh convert. The reason for his familiarity with the new religion is very evident when all the facts are known. Soon after this visit from Rigdon, Joseph Smith said it was made known to him in dreams that "he was chosen of the Lord to be a great prophet to restore the Gospel which had been taken from the world many centuries ago." (McMHSMp7).

Mr. Z. Rudolph, the father-in-law of Mrs. President Garfield, knew Rigdon well, and he tells us that, "during the winter previous to the appearance of the Book of Mormon Rigdon spent weeks away from home gone no one knew where; when he returned he seemed very much preoccupied, talked in a dreamy, imaginative way, and puzzled his neighbors. His joining the Mormons so quickly made his neighbors sure that he was

in the secret of the authorship of the Book of Mormon." This book was published in 1830 in the office of the *Wayne Sentinel,* whose editor was Pomeroy Tucker. In 1867 he published a book on "The Origin and Progress of Mormonism," in which he states that during the summer of 1827, the very year in which Joseph Smith made known his discovery of the "Leaves of Gold," a stranger made repeated mysterious visits to Smith's home, and that he was afterwards recognized as Sidney Rigdon, who preached the first Mormon sermon in Palmyra. Mrs. Dr. Horace Eaton, who lived in Palmyra for more than thirty years, corroborates this statement of Tucker's (TOPM). In the *Millenial Harbinger* of 1844, a paper of the Disciples denomination, is a statement from Alexander Campbell, and Rev. Adam Bentley, a brother-in-law of Sidney Rigdon, in which they say that two years before the Book of Mormon made its appearance Rigdon told them that "such a book was coming out, and that the manuscript of it had been found engraved on gold plates." From these facts there can be no doubt but that these two rolling stones, Smith and Rigdon, were intimately acquainted and often met. They both had a mutual friend in Parley P. Pratt, a traveling tinker, and also a preacher of some ability, who plied his trade vibrating between Palmyra, N. Y., where Smith lived, and Mentor, O., where Rigdon lived. He greatly admired the latter, and was frequently in his congregation. By 1827 Rigdon's schemes were pretty well matured, and he had found

a suitable catspaw in Joseph Smith to pull his "Golden Bible" out of the ground, and get a new system of religion started, as many others in his day were doing, in which he could be the supreme leader and dictator. That Joseph Smith and Sidney Rigdong were old acquaintances and were in collusion in the production of the Book of Mormon is beyond all reasonable doubt. Joseph Smith's angel, Maroni, was none other than Sidney Rigdon, whom the Baptists excluded from their ministry, and Alexander Campbell dropped when he discovered in him an unmanageable and unbalanced co-worker. Why he never became the real leader of Mormonism nobody ever knew except Joseph Smith. Rigdon put Smith into the saddle at the first, and was afterwards unable to get him out. At Smith's death he aspired to the presidency, and when not elected, he refused to submit to the authority of Brigham Young. For his insubordination he was excluded from the Mormon church and given over to "the buffetings of Satan for a thousand years."

IV.

"The Golden Bible."—"The Manuscript Found," and Solomon Spalding.

What was the origin of the Book of Mormon? In answering this question we must consider another distinguished personage who is inseparably, though innocently connected with it. On Feb. 20, 1761, Solomon Spalding was born at Ashford, Conn., of cultured and highly respected parents. At

17 he became a private in the regiment of Col. Obadiah Johnson, and served during the Revolutionary War. He afterwards read law under Judge Zephaniah Swift of Windham, Conn. But he soon decided to enter the ministry, and graduated from Dartmouth College in 1785. Two years later he was licensed to preach by the Windham Congregational Association. He was in delicate health, and would not accept a settled pastorate, but did evangelistic work. He finally entered into a business partnership with his brother, Josiah, at Cherry Valley, and later at Richfield, N. Y. They bought land in Pennsylvania and Ohio. Solomon Spalding was sent to New Salem, O., to look after their purchased lands. Here he also entered with Henry Lake into the foundry business, which proved a failure. He was an interested student of prehistoric America. Near New Salem, now Conneaut, was an old fort and numerous mounds, that afforded a fair field for his curiosity and imagination. He had one of them opened in which he found skeletons, pottery, metals and other relics of a by-gone people. He was scholarly, energetic, possessing a vivid imagination, and was a facile writer. He wrote several short stories, chiefly for his own family and friends.

The opening of this Indian mound inspired him to write a romance. It was an imaginary story based upon the imaginary discovery of an imaginary manuscript concealed centuries ago in the earth. It purported to be an historical account of a long lost race whose ancestors came over from the

Old World, suffered innumerable hardships by sea, having lost their compass, and at the hands of savages after landing in this country. The inhabitants of the country were divided into the righteous and the wicked. The Indians play a conspicuous part in the romance. It is full of wars and rumors of war. It was "written in Biblical phraseology to make it as quaintly olden as possible," and to carry out the conception of its mound origin (SM p 238). We are assured by Mr. Spalding's wife, and his daughter, Mrs. Dr. M. S. McKinstry, and numerous others who had heard Mr. Spalding read portions, or all of his manuscript, that its leading characters bore such names as Mormon, Maroni, Lamanite, Nephi and others similar to those in the Book of Mormon. The title of Spalding's romance is, "Manuscript Found," which he wrote "to beguile the hours of retirement and to furnish employment for his lively imagination."

In 1812 he moved to Pittsburg. His wife tells us in a letter published in the Boston *Recorder,* April 19, 1839, that soon after their removal to Pittsburg, they found a friend in Mr. Robert Patterson, a printer, and editor of a newspaper; that her husband "exhibited his manuscript to Mr. Patterson who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spalding that if he would make out a title page, and preface, he would publish it, and it would be a source of profit." Sidney Rigdon was at this time employed in the

printing office, and became deeply interested in the Spalding novel. For some reason Spalding was unable to have his romance published. In 1814 he moved to Amity, a short distance from Pittsburg, where two years later he died.

Spalding rewrote his "Manuscript Found" with a view to having it published. In doing so he made it much longer, changed the starting point of his Old World pilgrims from Rome to Jerusalem, and likewise the names of his characters to suit. This rewritten manuscript he submitted to the printer and never saw it again, and nobody knows what became of it except Joseph Smith and Sidney Rigdon. Joseph Miller, a citizen of Amity and a friend of Spalding, says that he had heard Spalding read his manuscript, and that Spalding told him, "while the manuscript was at the printer's office it was stolen, and that a Sidney Rigdon was suspected." When the Book of Mormon made its appearance in 1830, Joseph Miller read it and testifies under oath: "I have recently examined the Book of Mormon, and find in it the writings of Solomon Spalding from beginning to end, but mixed up with Smith's and others' religious matter which I did not meet in the 'Manuscript Found.' Many of the passages in the Book of Mormon are verbatim from Spalding, and others in part. The names of Nephi, Lehi, Maroni, and in fact all the principal names are brought fresh to my recollection by the golden Bible" (ACABvol VS).

Ten years after being a printer in Pittsburg,

Sidney Rigdon returned to become pastor of the First Baptist Church. Robert Patterson had died in 1814, and Lambdin, an employe, had succeeded him in the business. He, formerly, had been a friend of Rigdon, who now made Lambdin's book-store and printing office a lounging place. Rev. John Winter tells us that in 1822-3 he was in Rigdon's study, and saw him take from his desk a large manuscript, and heard him state that, "A Presbyterian (he was a Congregational) minister, Mr. Spalding, whose health failed, brought this to the printer to see if it would pay to publish it. It is a romance of the Bible." The Rev. A. J. Bonsall, the present pastor of the Baptist Church at Rochester, Pa., who is a stepson of Dr. Winter, a few months ago stated to Rev. W. A. Stanton, D.D., of Pittsburg, that his stepfather often "referred to this incident, saying that the Manuscript purported to be a history of the American Indians, and that Rigdon said he got it from the printers." Dr. Winter's daughter, Mrs. Mary W. Irvine, of Sharon, Pa., says: "I have frequently heard my father speak of Rigdon's having Spalding's manuscript, that he said he got it from the printer to read as a curiosity. As such he showed it to my father, and then seemed to have no intention of using it as he evidently afterward did. Father always said that Rigdon helped Smith in his scheme by revising and transforming this manuscript into the Mormon bible." These statements have recently been made to Dr. W. A. Stanton, D.D., pastor of the Shady Ave. Baptist

Church in Pittsburg. They were published by him in the Chicago *Standard* of July 22, 1899, and were reaffirmed in a letter to me on Jan. 1, 1900.

A few years after the Book of Mormon was published, Mormon preachers appeared in northern Ohio, in the very community where Sidney Rigdon was living and preparing the way. They went to New Salem, where Spalding lived and wrote his story. At a public meeting they read from the Book of Mormon, and there were present people who were intimate friends of Spalding, and had heard him read his manuscript. They recognized at once the striking similarity between the manuscript and the new bible. John Spalding, who was perfectly familiar with his brother's manuscript, arose in the meeting and "expressed his deep sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking." The feeling of indignation became so wide-spread that a meeting was called, and Dr. Philaster Hurlbut was sent to call upon Mrs. Spalding-Davison, for she was now married again, and was living at Monson, Mass, to secure from her the original manuscript, "for the purpose of comparing it with the Book of Mormon to satisfy their own minds, and to prevent their friends from embracing an error so delusive." Dr. Hurlbut succeeded in getting from Mrs. Spalding-Davison a manuscript of her husband which was undoubtedly the original draft of the "Manuscript Found," but not the re-written copy used by Smith and Rigdon which was stolen from the printing

office. This copy of the "Manuscript Found" was, no doubt, destroyed by Smith and Rigdon to prevent their theft and deception ever coming to light. This is beyond question what Joseph Smith meant when he says that an angel descended and bore the "golden plates" away as soon as he had finished translating them.

This visit of Hurlbut was in 1834. The following year Mr. E. D. Howe, editor of the Painesville (Ohio) *Telegraph,* who had examined the manuscript secured by Hurlbut, published a book called "Mormonism Unveiled." This book was a severe arraignment of the Mormon deception. It contains the testimonies (pp. 278-287) of living and reputable witnesses, six of whom, John Spalding and wife, Henry Lake, a former business partner of Solomon Spalding, Oliver Smith, Aaron Wright and Nahum Howard, were neighbors and friends of Solomon Spalding in New Salem, who agree in saying that the historical part of the Book of Mormon and Solomon Spalding's "Manuscript Found" were strikingly similar and in some names and details identical. In 1820 Mrs. Spalding married Mr. Davison of Hartwick, N. Y., and in 1828 her daughter married Dr. A. McKinstry, of Monson, Mass. The Boston *Recorder* of April 19, 1839, published a lengthy statement from Mrs. Spalding-Davison, and *Scribner's Magazine* for August, 1880, published a similar statement from Mrs. M. S. McKinstry, in which they declare the substantial identity between the historical strata of the Book of Mormon and the

manuscript of Solomon Spalding. They also tell of the excitement in New Salem when the Book of Mormon was first read, and of the coming of Dr. Hurlbut to secure the original, and expose the hypocritical pretention of the Mormons (SMp240; ScrM vol42p613). When Mrs. Spalding-Davison's letter appeared in the Boston *Recorder,* Sidney Rigdon wrote a bitter and vulgar letter denying that he had ever been a printer in Pittsburg, or that he had ever heard of Solomon Spalding. But in the light of the actual facts, it seems that Rigdon was also a gifted liar as well as a man of "more than common cunning and capacity." Denial is not proof, and the whole attempt of the Mormons to disprove the life of printer Rigdon in Pittsburg at the time of Spalding's residence there; and of his long and intimate acquaintance with Joseph Smith previous to the publication of the Book of Mormon; and of his knowledge of the contents of the Book of Mormon previous to his so-called conversion to the new faith, is only a desperate attempt to save the whole Mormon fabrication from utter collapse.

V.

The Publication of the Golden Bible.—The Book of Mormon.

The publication of this book is as mysterious and suspicious as its compilation and discovery. Joseph Smith tells us it was first shown him by the angel Maroni in 1823, but he was not allowed to touch it, or tell of it, till in 1827, though the angel gave him

a glimpse of it annually in the meantime. This is a pure fabrication of Smith's deluded brain, for Thurlow Weed, editor and publisher of the Rochester, N. Y., *Telegraph,* says that in 1825 a man came into his office and "introduced himself as Joseph Smith of Palmyra, N. Y., whose object, he said, was to get a book published. He stated then that he had been guided by a vision to a spot he described, where in a cavern he found what he called a golden bible. It consisted of a tablet which he placed in his hat and from which he proceeded to read the first chapter of the Book of Mormon. I listened until I became weary of what seemed to me an incomprehensible jargon." Mr. Weed declined to print it, and a few days later Smith came back bringing Martin Harris, a substantial farmer, who offered to go security for the money. Smith urged that the book "was a divine revelation, and would be accepted, and that he would be received by the world as a prophet." Mr. Weed, however, refused to publish it, and says, in the meantime he discovered that "Smith was a shrewd, scheming fellow who passed his time at taverns and stores in Palmyra without business and apparently without visible means of support" (Scr Mag. Aug., 1880, p 614). Smith and Rigdon evidently made some unsuccessful attempts before they launched their enterprise.

When the book was finally printed in 1830, it contained a sworn statement from Oliver Cowdery, Martin Harris, and David Whitmer, that the angel showed them the plates from which

the translation was made (BMp5). Some years later these men became disappointed in Smith's promises, and disgusted with the fraud. They renounced their Mormonism, or were expelled from the church as the Mormons put it, and "given over to the buffetings of Satan." After Smith had ruined Martin Harris, robbing and bankrupting him, he turned him out, and declared that "he was not a man fit for decent people to associate with." Oliver Cowdery was accused of lying, theft, and living in open adultery. He died a miserable drunkard. There were five others who swore to seeing the plates, two of whom were a few years later sent to jail for immorality and crime, and were shot with Joseph Smith. This seems to be a foul lot to be the Lord's eye-witnesses of a divine enterprise! When the translation was finished Smith says, an angel descended and bore the plates away. But the only evidence of this is Smith's statement.

When Rigdon first copied, or familiarized himself, at least, with Spalding's manuscript he had no thought of making it the basis of a religious system. This thought was developed after his disappointment of leadership among the Baptists, and his exclusion from the church, and after he was dropped by Walter Scott and Alexander Campbell. When Mrs. Spalding went to live with Mr. W. H. Sabine, her brother, at Onandago Valley, N. Y., the manuscripts and papers of Solomon Spalding were put in an old trunk, where they remained at Mr. Sabine's until 1820. When Mrs. Spalding-Davison

moved to Monson, Mass., to live with her daughter, this old trunk of papers was left in charge of Mr. Jerome Clark at Hartwicks, and the "Manuscript Found" was taken from it, with Mrs. Spalding-Davison's consent, by Hurlbut in 1834. From Hurlbut the "Manuscript Found" passed into the hands of Mr. E. D. Howe, who made the first attempt to expose the deceits of Mormonism in the publication of his book, "Mormonism Unveiled," in 1835. Hurlbut had promised to return the manuscript to the family after using it, but never did, and ignored all letters written him by the family. In 1839 Mr. Lewis L. Rice bought out Mr. Howe, and became the possessor of all the books and manuscripts connected with the *Telegraph,* though he never seemed to know that Solomon Spalding's manuscript was among the papers. Later in life he went to Honolulu, Hawaii. In 1884 President James H. Fairchild visited his friend Mr. Rice in Honolulu to secure from him some valuable anti-slavery papers for Oberlin College. In the search through Rice's papers the old Solomon Spalding manuscript was found, and afterwards deposited in Oberlin College Library. In a letter to me from Mr. A. S. Root, Librarian of Oberlin College, Jan. 9, 1900, he says: "This Library possesses a manuscript which seems beyond question to be a manuscript written by Solomon Spalding, and which came to us from Honolulu through Mr. L. L. Rice." President Fairchild felt some disappointment at failing to find as great a likeness between the Book of Mormon

and Spalding's manuscript as was expected, or as has generally been supposed. His examination, comparison, and conclusions are, however, superficial and hasty (MWH4May-Oct.1886p30).

The Hon. A. T. Schroeder, of Salt Lake City, knows more thoroughly the history and doctrines of Mormonism than any living man. He went to Utah years ago strongly in sympathy with Mormonism, believing they were a misunderstood and misrepresented body of Christian people. He made a thorough study of their history and system, and as a result has become one of the most trenchant writers exposing the fraudulency, hypocrisy, immorality and irreligion of the whole scheme. In a letter from him, Jan. 17, 1900, he says: "Fairchild had undoubtedly the genuine original outline of the story. In rewriting it, Spalding changed the starting point of his immigrants and changed the names and incidents to suit. The outline is the same. The story as rewritten is the one that Rigdon received from the printer. Fairchild's examination was superficial, in this, that he did not know the evidences upon which the theory rests and therefore he did not discover that this manuscript instead of disproving, confirms the theory of the Spalding origin of the Book of Mormon." Prof. W. H. Whitsitt, LL.D., has given extended study to the Book of Mormon, and has written, but not published, a life of Sidney Rigdon, in which he shows beyond a doubt that Rigdon is the responsible author of the Book of Mormon, and that he used Spalding's manuscript as a basis for his work. Act-

ual identity between the Spalding manuscript and the Book of Mormon has never been maintained by those familiar with the facts, but that the one was made from the other is beyond doubt. The Book of Mormon is more than six times as large as the "Manuscript Found," but the thought and plot of the latter runs all through the former. And from first to last, through a bold and daring piece of literary piracy, dishonesty, and hypocrisy, the Book of Mormon was compiled, published and proclaimed by Joseph Smith and Sidney Rigdon as a divine revelation, a new and improved system of religion! In all the pages of history there is not a more shrewdly conceived, boldly executed, and successful conspiracy than this one of Sidney Rigdon, Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris.

Mormon Doctrines and Dangers.

The doctrines of Mormonism are ambiguously set forth in the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and the Oracular utterances of the First Presidency. All of these are of divine and equal authority. But nothing is fixed. Improvements are always in order. Future doctrines are promised and expected. The new may supersede the old any day, or the dead letter of the old may be summoned into living practice as conditions may demand. Their doctrines are difficult of classification, since there is no authorized hand-book. Some of their doctrines are for the weak and unin-

itiated. Their proselyting missionaries are instructed to withhold "the choicest morsels of their doctrine from the crass multitude." These esoteric truths are only for those who are brought into the conferences of the priesthood, and their secret gatherings in their temples. But their doctrines as they have been compiled from their books, and from the utterances of their prophets, priests and apostles, constitute a medley of merit-making Buddhism, ancestral worship of Confucianism, social pollutions of Mohammedanism, intrigue and chicanery of Jesuitism, ceremonial formalities of Judaism, sublime self-conceit of Pharisaism, the coarseness of materialism, all bound together by the rites and covenants of a modified free-masonry."

In 1842 "Articles of Faith" were published. These have the semblance of Christian teaching, but this is only one of their deceptive tracts for Gentiles to read, for in these no claim is made to prophetic gifts and calling, nothing is said of the asbolute authority of the priesthood, of the plurality of gods, polygamy, baptism for the dead, tithing, communism, living oracles, etc., all of which are the distinguishing doctrines of the Mormon church. The Mormon faith intended for the uninitiated and uninformed always has the form and language of Christian creeds, *but is always without their meaning.* When understood, it is a gross perversion of Christian truth. Though Mormons are called Christians, and style themselves Latter-day Saints, they are neither Christians nor saints. They are as much outside the pale of

Christianity as Buddhists, or Mohammedans. In fact there is less of genuine Christian truth in their system of faith, than there is in either Buddhism or Mohammedanism. A knowledge of "Comparative Religion" shows this fact to be indisputable. I wish now to call your attention to some of their doctrines.

I.

Their Scriptures.

The Mormons profess that they "believe the Bible to be the Word of God as far as it is translated correctly." But this statement is a deception. They believe that each separate nation has a Bible divinely given to that nation. The Bible we have was given to the Jews, and is true history, and contains the will of God for the Jews to whom it was divinely revealed. It is not the Bible for this age or our nation. It has no binding force upon us, and does not contain the plan of salvation for us (BM2Nephi 29:2-12). They teach that our Bible is incorrectly translated, and with no knowledge of Hebrew, or Aramaic, or Greek; with no manuscript before him in which the Scriptures have been preserved; with not even a correct knowledge of English, Joseph Smith set himself to the task of giving to the world a correct translation of the Bible. But from the sample pages of his translation given in the "Pearl of Great Price" it is very evident that he was merely copying the King James version of the Bible, transposing and adding whatever he saw fit to give plaus-

ibility to his villainous scheme. Above the Bible they put the Book of Mormon. It is the "fulness of the gospel" restored to the world after seventeen centuries of concealment in the earth. This brings a man nearer to God than any other book, and its teaching is to supersede all other commandments and covenants (DC22:1; 84:57; CIII.1,2; HJSMS 18p790; PWDABMp218).

I was assured by a Mormon Elder that if I would read the Book of Mormon I would "feel the force of its divinity." I did read it, looking for the internal evidence of its divinity, and I discovered that it is "an incomprehensible jargon." It is chiefly historical, giving an account of the Nephites, Lehites, Lamanites, and other such people as never lived in any race or age, and had no existence anywhere except in the writer's imagination. The contents of this famous book is indeed a revelation to the informed student. "One-eighteenth of its contents is composed of quotations from the Bible, whole chapters being transferred from Isaiah. Curiously enough, in every one the rendering of King James' translation is followed to the letter, and even in all its errors, though not made till more than a thousand years after Maroni laid the book away in the hill Cumorah! Hamlet is quoted 2,200 years before the bard of Avon was born. Hosts of citations are made from the Gospels and Epistles, when as yet the latter were unpenned. Phraseology abounds which was current in Smith's day in American politics and Methodist

revivals, such as, 'If ye have experienced a change of heart;' 'Ye shall awake to a sense of your awful condition;' 'I am encircled about eternally in the arms of his love;' 'enter into a covenant to support the cause of freedom, that they might maintain a free government;' 'there were no robbers nor murderers in those days; neither were there Lamanites (Indians), or any manner of *ites;*' And when Maroni had said these words he went forth, waving *the rent* of his garment in the air, that all might see the writing which he had *wrote upon the rent*" (DAL BS42p17). There is nothing more certain tha that vocabulary and grammar fix the source of material and date of authorship. The Book of Mormon is exceedingly modern, notwithstanding its antique style, and is a master piece of nonsense.

"The Doctrine and Covenants" is another book of divine gift and authority. The first seventy-five pages contain the "Lectures on Faith" given by Sidney Rigdon to the early followers at Kirtland. These are an illogical and unmetaphysical attempt to give a philosophical presentation of faith. The rest of the book is a compilation of the pretended revelations of Joseph Smith given between 1823-43. To read this as I have done, is to feel the force of its divinity in the same way with reading the Book of Mormon, for it is full of "execrable grammar and ridiculous rhetoric." It abounds in absurdities, ambiguities, and unfulfilled prophecies, and is written in imitation of Hebrew prophecy. It is a hodge-podge of political jargon, religious cant common at

that time, and Scripture quotations with absurd explanations.

"The Pearl of Great Price" is an attempt to give a correct translation of portions of the Sacred Scriptures, with a few additions of pretended long lost writings written in an unknown tongue, discovered and translated by Joseph Smith. It has all the earmarks of the two former. It also contains a brief auto-biography of Joseph Smith written towards the close of his criminal career, and in order to justify his hideous crimes, all of which he virtually acknowledges, but atones for by a periodical repentance. It is "a choice selection" indeed from the leaves of ignorance and folly.

But highest and best of all are the oracular utterances of presidents, prophets and apostles, for they believe in continuous revelation. At the April conference in 1897 Apostle Taylor said: "President Wilford Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible." And President Woodruff said at the same conference, "Compared with the living oracles, these books are nothing to me." Their oracular utterances are given higher authority than the declarations of Moses, the visions of Isaiah, or the sublime teachings of Jesus Christ (C III. 1 and 2; DC22:1; PW paper 1). The history of Mormon doctrines shows conclusively that their convenient revelations come after the practice has begun. The precept is given to justify the practice. With their lavish supply of

authoritative standards, they pretend to pity Christendom because so poverty-stricken as to have only one Book of divine authority, and no divinely called and ordained priesthood to speak the new revelations which God sends for new emergencies.

II.

The Trinity. God. (1)

The first article of their faith says: "We believe in God the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." That reads orthodox enough, but does not express Mormon belief in the Trinity. That was written for Gentiles to read. The God they believe in is not the God of the Bible. He is not the God who "is the personal Spirit, perfectly good, who in holy love creates, sustains, and orders all." No, the Mormon's god is a material and sensuous being, possessing "parts and passions," having "flesh and bones as tangible as ours," who once lived on earth and practiced polygamy! Their god is only a deified man who "was once as we are now," and who is ever advancing, always becoming more perfect, but never reaching perfection. In his exalted station now he is surrounded by a heavenly harem, and is the father of innumerable godlets, for he is still multiplying immortal children. "Angels, men, and devils are his offspring by procreation" (DC130:22; JSJDvolVIp3; PKTp40,52; BME1:8). There is not a system of heathenism in existence that teaches a more vicious conception of

God. And even in the Mormon system this polygamous god is so far removed that we have nothing to do with him. He is only the "President of the Grand Council" of gods. The god to whom the Mormons are directly responsible is Adam. The head god in grand assembly gave him permission to create and govern a world, and he made the one we live in. This Adam-god doctrine was proclaimed in 1852 in the name of the Lord, and to the amazement of all, by Brigham Young in these words: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, *one of his wives,* with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of Days, about whom holy men have written and spoken. He is our Father, and our God, and the only God with whom we have to do" (BYJDvolVI. p50). And this monstrous dogma stands unrepealed in their theology, and believed by the Mormons. They boast that our God is their devil, and the god they worship is one of the most "lively, sociable and cheerful men that ever lived" (AHCK c Sept. 15, 1857).

The Trinity. Jesus. (2)

Mormons talk piously and beautifully about Jesus, the Son of God. But this is only their pious cant to catch the ignorant. The Jesus they talk about is not, and cannot be the only begotten Son

of God, the spotless Christ of our faith, for the Mormons teach that Jesus was not begotten of the Holy Ghost, but is the *natural offspring of Adam and Mary;* that on earth he was a polygamist, because he was "the bridegroom at Cana," and "loved Mary and Martha," who were his wives, as were also Mary Magdalene and other holy women, with whom he associated, and that now in heaven he, like God, has a multitudinous harem (TSvI.p158; DC132: 3,4,6,61,62; 130:22; PKTp43; AOHRMSp485; BYJDvolVI.p50). Think of it! Nothing can be conceived so impious and blasphemous as this disgusting teaching concerning Jesus. This is one of their choice morsels of doctrine for the initiated, and not for the multitude.

The Trinity. Holy Spirit. (3)

Mormons pretend to believe in the Holy Spirit, and the enrichment of their faith over ours through the abundant gifts of the Spirit, in revelations, gift of tongues, interpretations of tongues, healing the sick, casting out devils, etc. But the Holy Spirit they believe in is not the Holy Spirit whom Jesus promised to send into the world, and who is our Comforter and Teacher. Far from it! The Holy Spirit in Mormon theology is the rankest nonsense. It is a kind of fluid, or essence, composed of an infinite number of atoms, every one of which is endowed with knowledge, wisdom, truth, love, justice, "in all their ramifications." This spirit-fluid is widely "diffused among the elements of space," like

electricity, galvanism, animal magnetism, and subject to the same laws as all other matter. It is invisible only because of the coarseness of our unrefined and uninstructed nature. It is everywhere present, because of "the infinitude of atoms." "It is intermingled through all other matter; pierces the human system to its utmost recesses; produces all the phenomena of nature. In less refined particles it exists as light; becomes instinct in animals, reason in man and vision in the prophets. Jesus filled with this ethereal fluid, uttered the truth with authority and wrought wonders of healing. By the same inspiration the priesthood speaks with equal authority, and works marvels just as great" (DC130:22; 131:7,8; PKTp46,47,60,102; DALBS42p13). It would seem that if any body has ever committed the sin of blasphemy against the Holy Ghost, since Jesus charged it upon the Pharisees, the Mormons have!

III.

Men Become Gods.

The Mormons are polytheists. This they deny and point to their "articles of faith," and claim to be "Unitarian as to the Godhead." But this denial is only a ruse to deceive the uninstructed. Their system of doctrine about gods is primitive anthropomorphic polytheism with its polygamous god at the head; next below him is his polygamous son, Jesus, "the eldest born and first heir of all the realms of

light." Then stands Adam, the god who created and governs this world, and is the only god to whom Mormons are responsible. Then there is an innumerable company of gods who were once polygamous men on earth, such as Abraham, David, Solomon, Joseph Smith, Brigham Young, and Wilford Woodruff. All true Mormons finally become gods, but the only way open to a place in the pantheon of "celestial glory" is through blind obedience to the Mormon priesthood, and the practice of polygamy. The more wives a man has and the more children he becomes the father of, the bigger god he will be, for he can rule over only his own vast progeny. In this very way all others from their head god down became gods, and in this way all others may "learn to be gods." These deified polygamists become "the Kings, Princes, Priests and Nobles of Eternity," and to any one of these deified men permission may be given at any time "to create, organize, people, govern, control, exalt, glorify, and enjoy worlds on worlds, and the inhabitants thereof." Let it be remembered that all the Mormon gods from top to bottom, were once polygamous men on earth, and they are all now deified polygamous men in heaven, surrounded by their celestial wives, and still multiplying a vast progeny, who are born bodyless spirits and float around in infinite space, waiting for some Mormon child to be born on this earth into which they can enter, and through an earthly life of discipline and growth, and the practice of polygamy become in turn gods! In this way Mormons obtain

their belief in the preëxistence of souls. This paradise of licentiousness is infinitely more un-Christian and devilish than that of Mohammedanism (BYJD vol.VI.p50; PKTj41,43,52; JSJDvol.VI.p4,5).

IV.

Polygamy.

When the Mormon faith is understood it will be seen that polygamy is essential to its coherency, and not an appendage. It was first authorized by Joseph Smith in 1843 at Nauvoo, Ill., but the practice was in operation before the revelation came. In this monstrous revelation that authorized it, Joseph Smith threatened eternal damnation to all who would not receive it, and eternal damnation to his wife, Emma Smith, in particular, if she made any objection to it (DC132:51-56). It is declared to be "an everlasting covenant" to be received by all who hope to enter into "celestial glory," and become gods. Mormons appeal to the polygamous practice of the Old Testament patriarchs, which they declare God has never forbidden, while in reality He never endorsed it. And if this was good for former-day saints, it is also a blessing for Latter-day Saints. Polygamy follows logically from the Smith-Rigdon attempt to follow literally all ancient precedents and precepts. It is also based upon their theory of the preëxistence of souls. The Mormon gods are reveling in a heaven of lust, and space is filled with bodyless souls which the gods have produced, waiting

to enter into some body of clay on the earth. You have often seen, as you looked across a sunbeam falling through a small opening into a room, fine particles of dust floating in the air. Just imagine these particles of dust to be souls, children of deified polygamists, floating about in space, aimless and bodyless, waiting for some child to be born into which they can enter, and you have the Mormon conception of preëxistent souls! And many of the choicest spirits of eternity have been reserved until these days, so that they could enter the children of polygamous Mormons and in turn become gods. All who reject the doctrine of polygamy are to be damned, and those who do not practice it never become gods, but only become angels, and must forever be the servants and slaves of those who through their plurality of wives and multitudinous children rise to be gods (DC132:16,17,20; PKTp40-41; BHRNWG460-3).

From the first, polygamy has been resisted by many Mormons, and so they developed the practice of "sealing wives," which went steadily on, but was everyhere denied. Missionaries sent out were instructed to pronounce all such charges wicked lies. And thousands of converts brought over from England did not even know that polygamy was a doctrine of the church till brought here. All Mormon marriages are of two kinds, for "time and eternity," or for "eternity only." In this world men must get their wives, since no marriages are celebrated in heaven, but each man can there have all the wives

he had on earth. And so marrying women for eternity, or "sealing" wives, is called "celestial marriage." And a great many Mormons, while prevented from the open practice of polygamy, have married women for the next world. But this "sealing" of wives is nothing more nor less than secret adultery, since children are often born from these "sealed" marriage relationships, and when the infants are presented to be baptized, the Mormon bishops also bless their mothers as "daughters of Zion" (EYMRWJan.1899p24; NECInd.Mch.3, 1898). After Brigham Young, that incarnate voluptuary and sensualist, led the Latter-day Saints into Utah, secure, as he supposed, from civilized people and the United States government, polygamy was urged and flourished. Then beginning with the anti-polygamous law of Congress in 1862, followed by the Edmunds law of 1882, and later by the Edmunds-Tucker act, polygamy has been outlawed, and the penitentiaries were being rapidly filled up by the persistent offenders. Finally the Mormon Church was made to believe the government meant what was said. In 1890 the President of the Church, Wilford Woodruff, issued a manifesto *advising* Mormons to *"refrain from contracting any marriage forbidden by the law of the land."* Upon the solemn pledge of the Mormon church that plural wives and marriages had been given up, and that the laws would be obeyed, the amnesty proclamations of Presidents Cleveland and Harrison were issued. Utah sought and obtained statehood, then polygamy

began to revive again, though secretly. The practice of "sealing wives" was resorted to, though as of old everywhere denied by Mormons (EYInd.vol50 p1096 and MRWvolXI.p839). From the date of its inauguration the doctrine of polygamy stands unrepudiated, and unrepealed. It has never been renounced or abolished, but only *indefinitely suspended* by force of political pressure. Mormons cannot eradicate polygamy from their faith without reconstructing their whole system. And though they may not now openly practice polygamy, it is still "fundamental to the coherence and consistency of their faith." When the Mormons presented their "Declaration of Grievances and Protest" to President Cleveland they said, "Among the principles of our religion is that of immediate revelation from God; one of the doctrines so revealed is celestial, or plural marriage, for which ostensibly we are stigmatized and hated. This is a vital part of our religion. . . . All orthodox Mormons believe in polygamy, and that it is an essential part of their creed." This state document commits the Mormon church to polygamy.

The high officials in the church still uphold the divinity of the plural marriage system. Angus M. Cannon, president of the largest subdivision of the church, said: "We still believe in the principle of plural marriage, as we believe in the practices of the patriarchs. You can't change a people's beliefs." Apostle Woodruff, son of President Woodruff who issued the manifesto of 1890 suspending polygamy, said, in an address to a convention of

young people, June 14, 1898: "The belief in polygamy is as much a part of the faith of the Mormon church today as it ever was, and the young people cannot deny this part of their belief without at the same time denying the prophet Joseph Smith." The present head of the church, Lorenzo Snow, said: "I believe in the revelation given to Joseph Smith, the prophet, on celestial marriage, and that under certain conditions Latter-day Saints would be doing no moral or religious wrong in practicing plural marriage under divine sanction and religious regulations." During the political campaign of 1898, Gov. Heber M. Wells, in replying to the challenge of B. H. Roberts, said: "I would rather my tongue were torn from its roots than that I should utter a word against the divinity of the system which gave me birth. I have not said one word against the system of plural marriage." Thus we see that polygamy is indissolubly bound up in their vicious theory of gods. It is set forth in their doctrine as an "everlasting covenant" to be received by all. It has never been repealed, nor renounced, but only indefinitely suspended. Its divinity is still taught and upheld by the high officials in their church. And Mormons look forward with confidence to the time when it will be universally received and practiced without restraint.

The Mormons have not abandoned polygamy since Utah gained statehood, though they solemnly promised they would, and have the mendacity to assert that they have. The neighbors of Lorenzo

Snow, the president of the church, assert that he is now secretly living with four different wives, one of the youngest having a child two years old. B. H. Roberts, their rejected representative, by his own confession, and the finding of the Congressional committee, has three living wives, the last one, Dr. Maggie Shipp, taking his name in 1897. The Mormons themselves confess that few, if any, have abandoned plural marriages contracted previous to 1890, though they solemnly promised to. Now they claim, as a matter of conscience, that they cannot forsake their immorality, and that there was a tacit understanding that they should not, which is only a mental reservation among themselves. The Presbytery of Utah, at its annual meeting Aug. 29, 1898, brought seven charges against the Mormon church. The third one says: "The Mormons are being urged to 'live their religion.' One 'lives his religion' in Utah who has entered the 'celestial order of marriage,' and 'cohabits' with all his wives. Of such cases more than two thousand have come to our notice, and this living has resulted in the birth of more than one thousand children since statehood was granted," Jan. 4, 1896 (MRWNov.1899,p839. Ind. March 3, 1898). These charges were brought through Prof. M. E. Jones of Salt Lake City. They were afterwards affirmed by the Methodist conference of Utah, and are confirmed by innumerable people who live and labor in Utah and know the facts. To conceal their immoralities and untruthfulness, the court records from 1886 to the present

time show that polygamous Mormons have unblushingly resorted to mendacity and perjury (MEJInd. March 3, 1898, EYInd.Oct.Dec.1898).

V.

Blood Atonement.

The Mormon doctrines have not all come at once, but have been added, as the occasion demanded, through the "living oracles" of the presidents, prophets, and seers. Soon after settlement in Utah in 1847, secure in their isolation, the fertile imagination of Brigham Young, that furnace of furious passions, devised the doctrine of "blood-atonement," which is, that the only way to secure the salvation and eternal exaltation of some apostates from the church, and some incorrigible Gentiles, is to murder them. Their spilt blood ascending to heaven as a "smoking incense" would atone for their sins, whereas, if such is not the case, "they would stick to them, and remain upon them in the spirit world." This "cutting off people from the earth" is declared to be loving their enemies as themselves, and that many "have been righteously slain in order to atone for their sins." If their neighbor's blood ought to be shed to atone for their sins, then their duty is to shed it. The authors of this diabolism declared that "the wickedness and ignorance of the nations forbid this principle being in full force," but expressed the wish that they "were in a situation favorable to our doing that which is justifiable before God, without

any contaminating influences of Gentile amalgamation, laws, and traditions, that the people of God (Mormons) might lay the ax to the root of the tree, and every tree that bringeth not forth good fruit (become obedient Mormons) might be hewn down" (BY4JD53,54; PresJMG,March12,1854; BYDN 6:397; 4JD219-20; OPJD16; AGS1JD97; AK7JD 20). These extracts are not newspaper reports, but have been gathered by the Hon. A. T. Schroeder of Salt Lake City from the authorized publications of the church (MRWNov.1898,813).

When this barbarity was authorized in the name of religion the "Reformation" set in. The Mountain Meadow Massacre in southern Utah in 1857 was determined upon by a "high council of the church." It was executed by Mormon militia, assisted by a few Indians, when 200 men, women and children, Gentile emigrants, were savagely slaughtered; their horses, wagons, cattle, clothing and money appropriated by the church, and divided among the church officials. The leaders of the murderous plot were shielded from the law by the Mormons, and rewarded with wives and prestige for their dastardly work. "The massacre in the valley of the Rio Virgin, the murder of the Morrisites, when scores of men, women and children of an apostate sect were slaughtered; the butcheries the Danite Porter Rockwell, whose attempt to assassinate Governor Boggs of Missouri; the outrage committed upon the Brassfield boys, and the assassination of the Parishes, all show how the doctrine was practically applied to destroy out-

siders." The Mormons, of course, have conveniently forgotten these malodorous deeds, or bitterly deny that they were instituted by the church. But denial is not proof. The facts are all against them. And this doctrine stands today unrepealed, but unpracticed, in the midst of their "living oracles."

VI.

The Priesthood.

The Mormons claim that their ecclesisastical system is not only modeled after its Hebrew prototype, but is an exact reproduction of the literal kingdom of God which Jesus came to inaugurate. But through apostasy in the early centuries all churches, societies, covenants, dectrines and governments became corrupt and full of error, and are destined to perish (DC22:1-4; 1:30). For seventeen hundred years there has been no true church, no divinely called ministers, no authorized teachers, only a spurious, ignorant and man-made priesthood. But with Joseph Smith a new era dawned, the only true church was restored to the world, the only divinely called, inspired and authorized priesthood set up, which is to bear rule over all things secular, civil and religious. Corresponding to an imaginary graded priesthood in heaven, of which Jesus is the Great High Priest, is the Mormon priesthood on earth. For the carrying on of affairs in this world Jesus has bestowed plenary power upon Joseph Smith and through him upon others, consequently only Mor-

mons have the right to teach, preach, dictate in religion, administer the business and ordinances of the church, govern in political affairs, and their sway is even to be supreme over the home and business life of all subjects.

The Mormon priesthood is divided into two chief divisions, with multitudinous subdivisions, so that in theory every white adult male is an ordained member of this mystic order. Women, children and negroes are, of course, excluded. In the beginning in the ante-mundane strife between the Son who proposed to save fallen man *from* sin, and Lucifer who proposed to save man in *sin*, a third part of the heavenly host sided with Lucifer and were defeated and expelled. But there was another despicable company who were neutral, and because of their indifference were doomed to be negroes during their sojourn on earth. Because of this ante-natal curse the negro is not eligible to the Mormon priesthood. The first division of the priesthood is the Aaronic with its bishops, priests, teachers and deacons, all organized into suitable clubs, who are to look after the temporal affairs of the church. Then comes the Melchisadec priesthood with its apostles, seventies, patriarchs, high priests and elders, suitably organized to govern in all spiritual things. This latter is superior to the Aaronic, and standing at the head, the apex of this priestly pyramid, is the President, Prophet, Seer, Revelator, and God's only vice-gerent on earth, responsible to no power in the world, the absolute dictator in things spiritual, political, indus-

trial and domestic (BHREHp367). All priestly virtue and unction focalize in the President and his two consellors. These three are the earthly representatives of the heavenly Trinity. To their decree every rank below must bow their wills, and yield unquestioning obedience. This graded priesthood forms a thorough system of espionage, constantly prying into the religious, business and domestic life of all subjects, and reporting regularly their observations up through the orders till they reach the priestly Czar at the top.

The Mormon priesthood surpasses Jesuitism in its palmiest days. It is an ecclesiastical despotism that has never had an equal on earth. It arrogates to itself supreme power. It claims to be divinely ordained of God, inspired with his wisdom, and authority, and is the only legitimate rule of God on earth. To resist the priesthood is to resist God. To reject the priesthood is to reject God. Consequently all who are not obedient Mormons are eternally damned (DC68:17-23; PKTp73; BYJDvol1p341; AJTJDvol5p186). They alone have the power to "bind" or "loose" on earth, and their acts are confirmed in heaven. Brigham Young asserted his right to control everything "from the setting up of a stocking to the ribbons on a woman's bonnett." President Geo. Q. Cannon in a sermon at the Tabernacle April 5, 1897, in regard to Moses Thatcher who disobeyed the priesthood, and became a candidate for congress, for which he was afterwards deposed from every official position, said:

"I would just as soon think of heaven entering into chaos and of the throne of God being shaken to its foundation as to think that the priesthood of the Son of God had gone wrong in its authority, or that the Lord would permit such a thing. * * * It is a dreadful thing to fight against, or in any manner oppose the priesthood." The *Logan Journal* of May 26, 1898, reports President Gowans as saying: "Their priesthood gives them the right to advise and instruct the saints, and their jurisdiction extends over all things, spiritual or temporal." B. H. Roberts in his "New Witness for God," p. 187, says: "Men who hold the priesthood possess divine authority thus to act for God and possessing part of God's power they are in reality part of God. * * * Men who honor the priesthood in them honor God, and those who reject it, reject God." The chief end of man is to obey the Mormon priesthood.

> "Theirs not to make reply,
> Theirs not to reason why."

Man's temporal and eternal destiny is determined not upon his personal relation to God, and to Jesus Christ, the world's Redeemer, but upon unthinking, unquestioning obedience to the Mormon priesthood. Nothing could be more arrogant, unscriptural, and unchristian than such a usurpation!

VII.

Baptism, Lord's Supper, Tithing, Communism.

The Mormons practice immersion to wash away sins. Children are baptized when eight years old, for they are supposed to be accountable at that age, and baptism is often administered to the same person several times during life. But no one has any divine right to administer baptism except a Mormon priest or elder. They not only baptize the living in order to the forgiveness of sin, but they baptize the living for the dead. If any one has failed of the grace of Mormonism and died, he may be rescued from purgatorial fires by having some one baptized for him. President Woodruff declared publicly in 1897 that he had been baptized in the Temple of St. George for the men who wrote the Constitution, and signed the Declaration of Independence of the United States, and that he had been given a guarantee that they are now all elders in Israel. Such superstitious folly is practiced and encouraged. The Lord's Supper is observed every Sunday and everybody from the very aged down to the young infants in their mother's arms take part in it. Water is generally substituted for wine. There is neither solemnity, nor spiritual significance attached to it. The observance is a hollow mockery and more deserving the sharp censure of Paul than ever did the drunken orgies of the Corinthians.

A rigid system of tithing was inauguaretd at the

first of Mormon history. The new convert must give a tenth of his property to the church, and then tithe his income each year. Tithes may be given in products of the soil, in merchandise or in money. Large storehouses are provided where goods are received, and then sold. No account is ever rendered of the tithes received. Nobody knows where they go, except the church officials. These usually become men of wealth. In theory the tithes support the church, in reality most of them go into the coffers of Mormon officials. The poor and ignorant people have a belief that if they do not pay the tithe a "black angel" will send some calamity upon them, or will cause them to pine away and perish. The whole system of tithing is nothing but a shrewdly devised scheme of brigandage, in order to rob the many and enrich the few.

From time to time the leaders have attempted to establish communism, but the members have always resisted this. The only relic of these attempts is the "Order of Enoch" established by Brigham Young, and is composed of that high and holy number of Mormons who are unworldy enough to call nothing that they have their own.

The Sources of Mormon Growth.

It is a matter of surprise that such a politico-ecclesiastical despotism has grown to its present dimensions. The first Mormon church was organized in Fayette, N. Y., in 1830, with only six members. Three were Smiths and two were Whitmers,

the other being Oliver Cowdery. At first no creed was adopted. They had no doctrines. Their aim was to gain adherents regardless of religious faith or character. In that day of political discontent, and religious acrimony, it was no difficult task to band together the ignorant and dissatisfied in a new organization that proposed to round out the creeds of christendom. These ambitious religionists began by proclaiming such exciting doctrines as the restoration of the Jews, the speedy coming of Christ, the approaching end of the world, and the presence of a living prophet.

At the present time Mormons claim 340,000 members, with millions of dollars of property, and profess to be growing at a rapid rate. The sources of supply are chiefly three.

I—*Natural Increase.*

The road to celestial glory and deification lies through multiplying wives and children. The belief in the speedy coming of Christ when the incarnation of spirits shall cease lends encouragement to the practice of polygamy. This is the cause, partly, of the recent revival in polygamy. Among these people children naturally multiply faster than among monogamous and virtuous people. Mormon parents train up their children "in the nurture and admonition" of the Mormon priesthood, though they are grossly ignorant of the teaching of Jesus Christ. Children taught and trained to be Mormons seldom forsake the training of their childhood. It is a noto-

rious saying, "Once a Mormon always a Mormon." Sunday schools are abundant and universally attended. Church services are multiplied and widely attended. In every community are "religious schools," which Mormon children are required to attend, in addition to the public schools where their religion is not allowed to be taught. Though in many of the public schools Mormonism is secretly taught by the Mormon teachers.

II—*Importation.*

The most fruitful source of supply is that of importation. During the dark days at Kirtland, when Joseph Smith and Sidney Rigdon were tarred and feathered and had to flee under cover of night for their lives, it was revealed to Joseph that he must do something "to save the church," and he sent Heber C. Kimball and six others over the sea to make converts and send them to this country. So shrewd and successful were they in their work that one thousand were baptized within six months. Other missionaries were sent to England. Things at Nauvoo seemed peaceful and prosperous, and five thousand converts from England were sent over in 1840 by the successful missionaries. Mormon missionaries have gone into almost every country of the world. About 1800 of them are at work in various parts of the earth at the present time (BYHWDec10,1899).

A stream of foreign converts is constantly pouring into the western states. In European countries the peasant class are familiar with priestcraft and state

religions. To these are presented only the attractive features of Mormonism. They are anxious to come to this country, especially to Utah, which is pictured as the "land flowing with milk and honey," where there is peace and plenty—the richest and most righteous state in the Union. Money is supplied them for their passage out of the Mormon "Emigration Fund," which was established in 1849. A home is promised them at nominal cost, and money loaned to get settled with. All of these pecuniary inducements the new made converts gladly accept, but when once here they learn that it all is to be paid back to the church, with interest. Rev. Dwight Spencer, D.D. of New York, in a letter to me Jan. 18, 1900, states that he heard President John Taylor say in 1882 that "there was then due the 'Emigrant Fund' from emigrants already brought over about $100,000, and he urged payment in order that the money might be used in bringing over other emigrants." Last month (December, 1899) the Washington correspondent of the New York *Evening Post,* called the attention of the public to the increasing immigration of young women converts to Mormondom from European countries. The immigration commissioner at Castle Garden, Thos. J. Fitchie, states that at least 1000 young women come every year, in groups of from thirty to fifty, in charge of Mormon elders, with their tickets through to Utah. They come from the lower classes of Scotland, the north of England, Wales, Norway and Sweden. Rev. Dwight Spencer, D.D.,

for some years a resident of Utah, writes me that in 1881 he was in Ogden and saw a thousand European immigrants and Mormon converts unload from a single train. It is exceedingly doubtful if these novitiates of Mormonism know the real inwardness of their new faith, till after reaching Utah, for many of them apostatize soon after the missionaries' picture is found to be a fake. The prevalence of foreigners is at once noticeable to anyone going to Utah. All through the state are "colonies of foreigners, poor, simple-minded folks, many of whom cannot even understand English. These people are not the scum of Europe and America, the vicious and depraved, but the majority of them are the ignorant, simple, religious people, on whose blind credulity and superstitious zeal the leaders can count with certainty." Since the first company of English converts landed in Nauvoo in 1840, it is estimated that not less than 100,000 have emigrated from foreign lands, and the number grows at an average rate of two thousand a year. But for this foreign supply the church would long ago have exhausted itself, for the number who have fallen away from Latter-day grace has been large. After the perils and disgraces at Nauvoo, fully one-half apostatized. When polygamy was first proclaimed in Great Britain in 1853 the church was well nigh broken up by rebellion and desertion. Between 1855 and 1883 over 25,000 have abandoned the church in disgust. And every year the apostates are numerous. But the fields and field workers keep the ranks at home filled up.

III—*Conquest.*

The third source of supply is by conquest. This country is full of their missionaries. Not less than 2,000 are now at work in various parts of the United States. They go everywhere, two and two, without "scrip or purse," to beg their way and preach their faith. They never pose as Mormons, but as "Latter-day Saints of Jesus Christ," and there are thousands of our uneducated citizens to whom a Latter-day Saint is the same as an every-day saint. They search out those who may be disaffected in their own churches, or uninformed in the doctrines of any. They always present at first only such doctrines as are not offensive, but very similar to, or even identical with Christian truth. They distribute such tracts and deliver such sermons as will suit the "state of mind." Their first effort is to win confidence and to awaken curiosity concerning their real intentions, professing great reverence for God and love for his truth.

They profess to believe that "faith is the first principle of the Gospel," and they quote the Bible to show that faith is necessary to salvation. But the faith they believe in is only "a principle of power, in fact, the foundation of power" (DCp1-8; Cp37). Their definition of faith is entirely different from that of Christian people. They also preach a repentance that is only a *reformation,* and never involves any consciousness of sin. But unsuspecting minds never discover the differences

between their doctrines and Christian doctrines. The seventh charge preferred against the Mormons by the Presbytery of Utah in 1898, and endorsed by all Christian workers who are familiar with Mormon methods, says: "The missionaries carry a veiled gospel. They do not say all they have to say in the first sermon, nor in any 'field' sermon. They do not even give the people 'meat,' much less 'strong meal.' They feed 'milk.' It is safer. Better adapted to weak and sensitive stomachs. Faith, repentance, baptism by immersion for the forgiveness of sins by 'one having authority,' and imposition of hands, and the stock doctrines commanded by Joseph Smith and his successors to be taught to the world; while the Adam-god, immediate revelation, infallibility of the priesthood, divinity of the Book of Mormon, celestial order of marriage, God as a polygamist, Christ the husband of three wives, salvation for the dead by vicarious baptism, the duty of tithes, implicit obedience to the priesthood in all things, personal or blood-atonement for the pardon of the unpardonable sin, and such like doctrines they save until the digestion of the new convert is improved and he can take 'strong meat.'" (MRWNov.98p840).

Many of their missionaries are earnest and sincere men. They thoroughly believe what they teach, but they have been trained in the school of deception. The methods they use they believe to be thoroughly legitimate, and being "crafty" they catch the unstable and uninformed in their net. "Mormonism is adapted to the intellectual

capacities of the masses, the multitude of the ignorant and poor, the wretched, the Pariahs of society. To these are offered just what they are sure always to hunger for, bald assumption and boundless assertion, great show of authority, these helping to certitude in faith; salvation by forms, by the legerdemain of rites, the hocus-pocus of initiation and anointing; literal interpretation of the Scriptures, and profuse quotation of texts, specially such as are set in the poetical and obscure diction of the prophets. The same minds delight in prodigies. '*Quod ignotum, pro mirifico.*' The more mysterious the more true. The secrecy, too, of the endowments has a charm as well as the offices and titles which each one may possess. Of such gew-gaws and tinsel this church has unlimited store. And who is not flattered by the assurance that he is of the few wise and blessed of the race, that the many outside his coterie are foolish and doomed! No doubt also by setting the standard of morality so lamentably low, and offering salvation to the worst on such easy terms as external obedience and service, thousands have been captured and held" (DALBS42p39). Armed thus with a doctrine fascinating to excitable minds, and playing upon the emotions and credulity of the simple-minded, thousands of converts are made by their missionaries. Mormon elders are not only instructed to make converts, but also to gather them to Zion. And it is a well known fact that "no sooner is a neophyte baptized in any part of the world than he is seized with an irresistible longing to forsake

home and friends and hasten to dwell with his fellow-saints." The hue and cry of persecution has long been an effective means among them of enkindling sympathy. It has been true with them that the blood of Latter-day Saints is the seed of the church. Through these and other agencies this western superstition has surprisingly flourished, and it will flourish so long as immgration, ignorance and immorality furnish material.

Mormonism a Political Menace.

The Mormon religion is essentially a politico-ecclesiastical despotism. The priesthood is supreme and absolute in all things spiritual and temporal. Their organization is that of a state church, with the priesthood wielding every form and grade of authority, whether municipal, state, or national. All other administrators are intruders, self-chosen and profane. The priesthood claims the right to control the consciences and the votes of their subjects. In Missouri it was discovered that the Mormon church voted solidly, and their bold interference in political affairs precipitated their troubles upon them. Nauvoo, Ill., was a municipality well nigh independent of the state, dictated to by Joseph Smith, who got himself set up by his followers as a candidate for the presidency of the United States on a platform of "free-trade and sailors' rights." And more than 300 Mormon elders were sent broadcast over the land to electioneer for him. From the very first the Mormon church has been an inveterate and audacious meddler in political affairs. When the priesthood dic-

tates, the Mormon vote is thrown wherever needed to hold the balance of power. Men who are Democrats turn Republicans in a single night, at the dictation of the church, for they are Mormons first, then politicians. In 1895 B. H. Roberts and Moses Thatcher resisted the dictation of the priesthood in political matters, and they both were defeated, and Thatcher was degraded from every official position in the church. In 1898 B. H. Roberts had acknowledged the rule of his ecclesiastical superiors and as a reward for his obedience was elected to Congress. No man can be elected to office unless acceptable to the priesthood of the church. Before becoming a candidate he must secure their approval.

As soon as Utah attained statehood the Mormon church entered aggressively into political affairs. At the first state election in 1895 they elected a Mormon governor, H. M. Wells, who is not a polygamist, but a believer in the divinity of the system. His election gave them control of the state educational institutions. In 1897 the city governments of Salt Lake City and Ogden dropped completely into their hands, and "further advances were made in the subjugation of all city and county schools, and in the formation of lines by which the church leaders may gauge their political movements with accuracy. Only the judiciary in Utah is now left outside the pale of the church." Not only is Utah almost wholly in the power of the Mormons, but Mormon legislators have already been the arbiters in two senatorial contests in Idaho, and have prevented the election

of a senator in Wyoming by refusing to break a deadlock. Colorado, Nevada, and New Mexico have already felt their force, and been driven to pay respect to their influence. With a controlling influence in so many western legislatures, it becomes an easy matter to dictate a policy for the whole nation. This the Mormons are now aimnig to do (EYInd. Oct.'98p1096; EYMRWJan.'99p21; Nov.'98p836).

The Mormon church arrogates to itself the right "to make kings, presidents, constitutions, and in short to control governments.' It is forbidden to have any alliance or fellowship with any other churches or societies, and all nations must obey it or be eternally damned. "All merely human religious or political institutions, all republics, states, kingdoms, empires must be dissolved." The Mormon theocracy has come to take their place (DC1:30; 22:1; PGPp47; PKTp73; BHRNWGp1).

At the celebration of their fiftieth jubilee Bishop Lunt said: "Like a grain of mustard seed was the truth planted in Zion; and it is destined to spread through all the world. Our church has been organized only fifty years, and yet behold its wealth and power! This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States government. This is our present temporal aim; after that we expect to control the continent." When Judge King went to aid the Mormon propaganda in Brooklyn a few years ago he declared that, "Mormonism is a challenge which meets you in the roadway of life, and compels you

to give the watchword of true Christianity. It compels you to say whether you are with God or not; it challenges the orthodoxy of today and calls it heterodoxy. Mormonism has come to make the whole world one nation, one people, one faith." This aim of conquest was incorporated in the beginning; it has been fostered all along its history; and is cherished today with brazen effrontery. When Mormons point to their articles of faith and say, "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining law," it is well to remember that in their creeds it is always Mormon kings, presidents, rulers and law, and that they look forward to the time when every civil functionary shall be a Mormon. They simply tolerate existing governments and laws, because they can't help themselves.

Mormonism is the deadly enemy of religious liberty and freedom of conscience. Their professions to the contrary are only to soothe government fears The planting upon American soil of the Oriental pagan institution of polygamy is by no means its greatest evil. Even the rank and file of Mormons have never accepted this doctrine and do not practice it. But Mormonism is absolute in its aim. It brooks no rivalry in religion. It shows no alliance in politics. It alone has the right to make and unmake kings, presidents and constitutions. The triumph of Mormonism would mean the utter overthrow of all religious freedom, political liberty, and the characteristics of our enlightened civilization. It would reduce woman to

Oriental slavery, and turn the whole world back to the twilight of patriarchal practice. But the American people will not be beguiled by any such insane superstition, and undertake to go without a religion. Dr. H. K. Carroll says of Mormonism: "It was conceived in sin and brought forth in iniquity. It seems strange that Mormonism should ever have obtained the hold on people that it did, or should have outlived the generation in which it was born. Its foundations were laid in fraud and perjury; its book was inspired by insanity or satanity; its revelations came not from above, but from beneath; its doctrines are sensual and devilish; its priesthood, at least, in the early days was as ungodly as it was tyrannical; its hierarchy inspired the awful crime of the Mountain Meadow massacre, and Bishop John D. Lee was convicted and executed; assassination, under the guise of the doctrine of blood-atonement, was frequent in its early years at Salt Lake City. Hardly a crime in the catalogue is omitted from the terrible indictment which lies against this so-called Church of Jesus Christ of Latter-day Saints. In the last twenty-five years the strong arm of the United States has kept it under control, while railroads opened the Territory to the light of civilization. No doubt the church is ruled by a different policy today; but its teachings have scarcely changed. It is not biblical, it is not Christian, it is not moral, and it is not entitled to respect as a religion. The Christian churches owe it to the cause for which they stand, and to the good name of this Christian country, to labor diligently to enlighten and Chris-

tianize the ignorant dupes of this blasphemous and sensual system, and remove the reproach which it has brought upon us" (NYCAJan.11,1900p50).

Mormonism cannot endure the searchlight of truth. From the first it has sought to escape from enlightenment and civilization. It exists today only because of ignorance and isolation. Its promoters have led their deluded followers from New York to Ohio, to Missouri, to Illinois, and finally to Utah, seeking in each instance to escape to the undisturbed and uneducated frontiers. At the present time not less than 30,000 Mormons are disposing of their property in Utah and preparing to move into the Big Horn Basin in northern Wyoming. Utah is rapidly becoming too open to the refining influences of civilization for the nefarious practices of Mormonism to be tolerated, and it is becoming evident that their system will speedily collapse, or else they must again "start trekking over the mountains and plains" to escape the enlightening influences of advancing civilization. Wyoming is not to be congratulated, but commisserated because of this addition to her population, for as Governor McLaurin of Mississippi said in his message to the legislature Jan. 3, "There is no threatened danger to the state more baneful than the lecherous teaching of the Mormon apostles of polygamy. It is more dangerous because it is taught under the guise of the ministry of the Gospel. The Mormons disclaim the open teachings of polygamy in the pulpit, but they teach it in the corner, and the minister's cloak gives potency to their speech."